1: Holmberg--19 [3] (1941-42) 1950 Siriono
116, 302, 854

"Even though they wear no clothing, the Siriono are rarely seen without some type of embellishment. Most commonly employed to decorate the body is a paint made from the seeds of the uruku plant, which is extensively used for ornamental purposes by many South Americal Indians. By spitting on the hands and mixing the saliva with a few uruku seeds a bright red paint is produced. This paint, which is never applied in any type of design, is rubbed especially on the face, but on some occasions the entire body is covered with it. Its function is both sacred and secular. Although its magical significance is of prime importance on such occasions as a birth or death, and in warding off illness, the body is covered with uruku for utilitarian reasons, namely, as a protection from insect bites and cold weather when mosquitoes are thick or when a cold south wind blows. Like the channel swimmer who shuts out the cold by covering his body with Vaseline, the Siriono does so by covering his body with uruku."

1: Holmberg--20 [5] (1941-42) 1950 Siriono
116, 302

"No age, sex, or status differences are manifested in hair styles. The only exception occurs in the case of young girls (yukwáki), who have their heads entirely shaved before undergoing the rites to make them eligible for sexual intercourse and marriage. Young children receive their first haircut in the tribal style the day after they are born."

1: Holmberg--20 [6] (1941-42) 1950 Siriono
116, 462, 302

"Hair is cut by the women with a piece of bamboo. There are no specialists who perform this task. A woman usually cuts her husband's and her children's hair, and her own is cut by a sister or a cowife. The hair is cut to a length of about a quarter of an inch all over the head. That over the forehead is pulled out, or shaved with a bamboo knife, to a very high semicircle. The ears are left exposed. In the back, the hair is cut straight across at about the level of the lobe of the ear. Haircuts are given about once a month, although the forehead and eyebrows may be depilated as often as every 10 days. For depilation the woman covers the tip of her index finger with beeswax and grasps the hairs between her thumb and index finger. After the hair has been removed, the entire forehead is covered with uruku, which acts as a healing balm. In the case of young children to promote the future growth of the child's hair, a few feathers of the harpy eagle or the curassow may be glued to the back of the hair after it has been cut."

1: Holmberg--20 [7] (1941-42) 1950 Siriono
116, 751, 826, 302

"The disposition of hair clippings varies with age. In the case of young children the hair is saved, wrapped in cotton string, covered with hot beeswax, and tied around the neck of the child or his mother. The purpose of this is to promote the future growth of the child's hair and also to prevent the child from becoming sick in the head. In the case of adults the hair is thrown away deep in the bush, although I also observed in Casarabe that it was sometimes buried in the ground just outside of the house. Informants told me that leaving old hair around was apt to cause headache. Nail clippings receive no special treatment."

1: Holmberg--20-21 (1941-42) 1950 Siriono
116, 302

"Beards are more rarely cut than the hair, but occasionally they are shaved off completely to [21] promote the growth of an even longer beard. Mothers sometimes glue a few beard hairs of the paca into their boys' hair to insure that their infant sons will possess a heavy beard like a paca when they become adults. Hair from the beard, like that from the head, is discarded in the bush or buried. The same may be said of axillary hair, which is removed when present. On the whole, however, the Siriono possess little body hair, and most of what they do have is rubbed off by the brush of the forest. Pubic hair is never removed."

1: Holmberg--69 [2] (1941-42) 1950 Siriono
116, 302, 846

"The most significant thing that happens to the infant on the day following its birth is that it gets its first haircut in the traditional style of the band. This consists in depilating the forehead to a high semicircle. Since this operation is a very painful one, the mother usually pulls out a few hairs at a time and then lets the infant calm down for a half hour or so before continuing the operation. Actually it is a very frustrating experience for the young baby, who struggles its utmost to avoid the pain. Nevertheless, by the end of the second day the infant is without eyebrows, and the hair on the front part of its head has been pulled out. The removed hair is saved, wrapped in cotton string, and covered with beeswax. It is then made into a necklace, which the mother ties around her neck to promote the growth of the infant's hair."

1: Holmberg--76 [5] (1941-42) 1950 Siriono
116, 302, 855

"One of the most painful and frustrating experiences that every infant must regularly undergo is that of having his eyebrows and the hair from his forehead depilated. A newborn baby receives his first haircut the day after birth and is subjected to periodic depilations about every 2 weeks thereafter. These are not endured without avoidance and pain. Mothers almost always have to hold infants very forcibly while giving them a haircut, and it is only after a child has reached the age of about 3 years that he resigns himself to this operation without whimpering. Whenever I heard infants howling terrifically, I could be sure they were receiving their semimonthly grooming."

5: Radwan--295 T-3 (1928?) 1928 Siriono
116, 302, 304, 321, 412

With the help of resin, which they also use to anchor feathers in their hair, they tear out the eye-brows and forehead hair. Each according to his taste, young and old, cut their hair short, for which mussel shells serve as scissors. Such a shearing claims a whole day. By scratching with the mussel shells, the Sirionos achieve scars (tattoos) on the upper arms and lower legs.

5: Radwan--295[2] T-3 (1928?) 1928 Siriono
116, 302, 846, 852

On festive occasions they paint themselves. Thus, a married couple painted themselves red on the third day after the birth of a child; sparkling in the same colour was the little hammock in which the mother, accompanied by the husband, carried it for its first walk outside the hut the next day. All members of this family had decorated their hair with feathers. On the preceding days, the father had to be confined to the child-birth bed. Even the new-born babe would be shorn of its eye-brows and forehead hair in the same manner, during which it cried lustily.